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## The Unity of the Older Saul-David Narratives

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AS the strata of the Books of Samuel are so distinct in character, the earlier and later narratives of Saul and David are readily separated. The latter has long been recognized as theocratic in tendency, showing evidence of having adjusted incident to theory; the former is simple and straightforward in recital, with no trace of coloring or bias. This older narrative undoubtedly presents the more trustworthy history of the rise of Israel's kingdom and its progress to the beginning of Solomon's reign.

This older account falls into three divisions. The *first*, briefly speaking, relates that a Benjamite, named Saul, is secretly anointed king over Israel by Samuel, a seer of some renown in an unnamed locality. By a fortuitous circumstance, Saul becomes the successful leader of the Israelites against the Ammonite king, Nahash, is thereupon made king over Israel by the people, and early in his reign, aided largely by the daring of his son Jonathan, fights a successful battle with the Philistines. The *second* division recounts the coming of David to Saul's court, his successful leadership against the Philistines, Saul's growing jealousy of David, David's flight from Saul, his adventures as a freebooter, the death of Saul and Jonathan, and David's accession to the throne. The *third* division describes the career of David at his court in Jerusalem, the vicissitudes of his family life, the coronation of his second son Solomon, and David's death.

### I

The composition of these divisions is fairly well agreed upon.<sup>1</sup> Before discussing their unity, however, a word needs

<sup>1</sup> To the *first* division belong: 1 Sam. 9<sup>1-8</sup> 10<sup>1-10</sup> 10<sup>9-15</sup> 11<sup>1-8a</sup>. 9-11. 15 13<sup>1-7a</sup>. 15b-18. 23 14<sup>1-46</sup>. To the *second* belong: 1 Sam. 14<sup>52</sup> 16<sup>14-23</sup> 18<sup>1b</sup>. 3-9. 20-23a

to be said on some of the open questions concerning the composition.

First as to 1 Sam. 18. This chapter presents many difficulties. The text of LXX omits the first five verses, and seems to present a better account of the relations between Saul and David which grew into Saul's jealousy of David. This shorter text is generally accepted, and the first five verses of MT are not taken into account.

There is good reason, however, for considering parts of these verses as belonging to the earlier version. Vs. 1a is evidently an attempt to connect ch. 18 with the Goliath story of ch. 17, and hence should be omitted. Vs. 2 merely repeats ch. 16<sup>22</sup>, viz. that Saul kept David at his court, and is not to be considered. But vss. 1b and 3 are necessary parts of the older version. They tell us of the friendship of David and Jonathan which the narrator further on (20s) assumes that we know.<sup>2</sup> These vss. 1b and 3, instead of breaking the context, connect with the foregoing narrative, *i.e.* with 16<sup>23</sup>, far more smoothly than does vs. 5, which Budde and Kittel make the new starting-point, or vs. 6, at which Wellhausen and H. P. Smith make their division.

Vs. 4 relates how David, who came as a shepherd boy to Saul's court, lacking the outfit that a king's armor-bearer and intimate companion of the king's son should have, was supplied with these by Jonathan. This verse, therefore, naturally follows and concludes vs. 3, and should be regarded as a part of the older account.

Vs. 5 begins to tell how David, going whithersoever Saul sent him, proved to be a better warrior than Saul. This introduces the cause of Saul's jealousy and is important for

20<sup>1b-8</sup>. 11. 17-39 22<sup>1-6a</sup>. 7-10a 22<sup>11-23</sup><sup>14s</sup> 23<sup>19-25</sup><sup>44</sup> 27<sup>1-28</sup><sup>2</sup> 29 30 28<sup>4-25</sup> 31<sup>1-2</sup> Sam. 14 11<sup>1-12</sup> 11<sup>7-31</sup> 36<sup>2-29</sup> 33<sup>1-5</sup><sup>25</sup> 21<sup>15-22</sup> 23<sup>8-29</sup>. To the *third* belong 2 Sam. 6 9<sup>1-20</sup><sup>23</sup> 1 Kings 1 2<sup>13-26</sup>. 28-46.

<sup>2</sup> Driver (*Introduction*<sup>7</sup>, p. 180) says, "It is to be observed that the covenant with Jonathan, 18s, is presupposed by 20s." For this reason Baudissin would preserve all of 18<sup>1-5</sup>. "Dieser Bericht ist zum Verständniss des weiterhin Folgenden notwendig, kann also wohl in keinem Fall eine Interpolation des massoretischen Textes sein" (*Einleitung*, p. 234). To the same effect Kuenen (*Onderzoek*<sup>2</sup>, i. 391 f.).

the subsequent developments. We should give preference, therefore, in the particulars indicated, to the Hebrew text of vss. 1-5.

The remaining portion of ch. 18 also has its difficulties. Vs. 6, because of the reference to **הַפְּלִשְׁתִּי**, meaning evidently the Goliath of ch. 17, is variously handled.<sup>3</sup> There would, of course, be no difficulty with the verse if instead of **הַפְּלִשְׁתִּי**, suggesting the later insertion of the Goliath story, **הַפְּלִשְׁתִּים** were the reading. David, as Saul's general, was doubtless continually skirmishing with the lifelong enemies of Saul. He surely had more than one victory over them. At one time he may have completely routed them. On his return the women went out to greet him. Saul, naturally, was at the head of the home-coming soldiers, as the verse implies, but in the ovation was slighted. That **הַפְּלִשְׁתִּים**, instead of **הַפְּלִשְׁתִּי**, was the original reading, seems to me, therefore, likely. To drop a **ם** would be a far more easy mistake for a copyist to make than the copying of **שְׁמוּאֵל** for **שָׁאוּל** and *vice versa*, which is generally held to have occurred in 1 Sam. 11:2 28:12. The copyist, in the former case, had to copy **הַפְּלִשְׁתִּי** in ch. 17 twenty-eight times, **הַפְּלִשְׁתִּים** only seven. With the Goliath story vividly in mind, it would have been excusable for him to copy the singular in vs. 6 of ch. 18 mistakenly, or even, according to his view, to correct the plural by writing the singular.

Vss. 10-11 of this chapter are also lacking in LXX. It is doubtful whether they belong to the older narrative. They tell of the attack Saul made upon David with his spear as David was playing to him on his harp. Unless we assume that Saul was so beside himself with jealousy toward David that his act was the act of a crazy man, we cannot believe he would have sought to kill David at this time. And in the further story he does not act with frenzy toward David, but with consummate tact sets a trap into which David almost falls.

<sup>3</sup> Budde deletes the first part of the verse, telling of David's victory, thereby removing the objectionable **הַפְּלִשְׁתִּי**, but retains the song of the women. Without an account of some victory, however, the song loses its purpose.

Furthermore, the young warrior is a most valuable addition to the king's army. Not until Saul sees that David must necessarily be looked upon as a rival does he take measures to do away with him. Again, if David had known as early as the time represented by vss. 10-11 that Saul intended to kill him, he would not have considered so unconcernedly a closer relationship with Saul (*i.e.* a marriage with one of Saul's daughters). We learn later on (ch. 20) that David fled as soon as he was convinced that Saul had designs upon his life. We also read that whenever David played for Saul, Saul "was refreshed, and was well, and the evil spirit departed from him" (1623).

Another reason for suspecting this passage is the use of the word "spear" (חנית): "Saul sat with his spear in his hand." This is a favorite expression of the later version and does not appear in the earlier (cf. 1 Sam. 19<sup>9</sup> 22<sup>6</sup> 26<sup>7</sup>. 12. 16. 22 2 Sam. 16). In these passages Saul and his "spear" are found to be inseparable. Stade calls attention to the fact that Saul's spear is laid beside him even in his death (2 Sam. 16, part of the later version).<sup>4</sup> Stade fails to note, however, that in the older account of Saul's death (1 Sam. 31<sup>4</sup>), the word used is not חנית, but חרב.<sup>5</sup>

Whether ch. 24 or 26 is the older is also an open question. Both chapters relate the incident of David sparing Saul's life.<sup>6</sup> The following reasons seem to me to be conclusive in favor of ch. 24:

<sup>4</sup> Saul is found "gestützt auf seinem Speer." The spear "ist so typisch, dass er auch in dieser Situation [*i.e.* his death] Saul beigelegt wird" (Stade, *Geschichte*, p. 258, note 3).

<sup>5</sup> It is also to be noted that wherever רוח with צלח (*i.e.* the evil came upon Saul) is found in the older version על and not אל is the preposition used (על Jud. 14<sup>6</sup>. 19 15<sup>14</sup> 1 Sam. 10<sup>6</sup>. 10 11<sup>6</sup>; אל in 1 Sam. 16<sup>13</sup> 18<sup>10</sup>). This point would be of importance if we were sure of the correct text.

<sup>6</sup> Budde and Kittel hold to ch. 24. Cornill in the *Königsberger Studien* (vol. i. p. 43 ff.) says that ch. 26 is apparently the earlier version. In the 3d and 4th editions of his *Einleitung* he says: "das ganze Stück 23<sup>19</sup>-24<sup>23</sup> [gehört] der älteren Quelle und seine Parallele 26 der jüngeren an." In the 5th edition of his *Einleitung* he definitely states that ch. 26 is the earlier. Stade in his *Geschichte* (p. 248) leaves it doubtful as to which chapter is in his

1. The text is shorter. In the Baer-Delitzsch reprint ch. 24 has eleven lines fewer, in the *SBOT* text eight lines fewer, than ch. 26.<sup>7</sup>

2. The whereabouts of David in ch. 24 are more accurately given than in ch. 26. He is consistently described as a fugitive from Saul, hiding himself on the heights. These are the facts as related in ch. 22 and 2 Sam. 23<sup>14</sup>, chapters which are universally regarded as belonging to the older stratum. In ch. 26 on the other hand David is in the wilderness of Ziph.

3. In ch. 24 Saul is accidentally brought into the power of David. David, let it be remembered, was a fugitive from Saul,<sup>8</sup> and he desired to meet Saul only on friendly terms. Why then should he steal secretly under cover of night into the camp of Saul as ch. 26 relates? This would be only a deed of daring such as the Goliath story calls to mind, and one is strongly led to believe that the same hand which later contributed the Goliath story added ch. 26 for the same reason, viz. to show David's prowess. Chapter 24 naturally relates that Saul entered a cave where David with some of his men was in hiding,<sup>9</sup> and of course assumes that Saul, entering from the strong light of the sun, did not see David and his men crouching in dark recesses.

4. It is also more natural to assume that David would have disclosed himself to Saul in the simple way which ch. 24 describes than that he would have heaped up re-opinion the earlier. H. P. Smith says: "The slight preponderance of probability seems to me to be on the side of ch. 26 as more original" (*Commentary*, p. 216). Driver contents himself with the remark: "Ch. 26 is generally considered to be the earlier and the more original" (*Introduction*<sup>7</sup>, p. 181). Nowack (*Kommentar*) inclines to ch. 26; Wellhausen and Löhr claim ch. 26 as the earlier version.

<sup>7</sup> This of itself would count for little, although Budde mentions this fact as a point in favor of ch. 24 (*Richter und Samuel*, p. 229). Wellhausen (*Prolegomena*<sup>5</sup>, p. 267) says that ch. 26 is the shorter (!), and gives that as a reason for thinking that ch. 26 is the older version.

<sup>8</sup> The word used here (1 Sam. 23<sup>3a</sup>) is *ḥāḥāz*, which Buhl translates "ängstlich bemüht," and then explains with our own term "he was anxious" [to get out of Saul's way].

<sup>9</sup> Such caves are not unusual in that region. Cf. G. A. Smith, *Historical Geography*, p. 229.

proaches upon Saul's guard for their carelessness in not defending Saul, as ch. 26 relates. This again would only be a mark of David's bravery and daring. The dialogue, too, between Saul and David in ch. 24 is more in accord with what one would expect under the circumstances of the strained relation between Saul and David than is that of ch. 26.

5. Ch. 26 also has a religious tendency. The mention of incense to appease the Lord, of Israel's inheritance of the Lord, from which David was driven out to go serve other gods,<sup>10</sup> and of the Lord's stirring up Saul to persecute David,<sup>11</sup> are to be noted. Then again the older narrative consistently regards Jahveh as on David's side, his spirit having departed from Saul. Accordingly, ch. 24 in referring to Saul says simply, "my hand was not against *thee*," while ch. 26 uses the phrase "against *the Lord's anointed*."

6. David's followers are more accurately described in ch. 24 than in ch. 26. He is always spoken of as being surrounded by "his men" (אֲנָשָׁיו). Löhr calls this a meaningless term ("eine blasse Allgemeinheit"), preferring the particular statements of ch. 26, where Abishai and the Hittite Ahimelech are mentioned as being close to David. The mention of Ahimelech, who is a priest, would be expected from the religiously inclined writer of ch. 26. It is also related to ch. 21, which describes David's flight to Ahimelech, a chapter which even Löhr regards as issuing from a later source. Löhr forgets, too, that a motley crowd had rallied about David — "every one that was in distress and every one that was in debt and every one that was discontented." There were some four hundred of these, and they are always described in the older version by the simple term אֲנָשָׁיו.

7. Finally, in regard to style and vocabulary ch. 24 is

<sup>10</sup> Although these are old religious ideas and could well have found place in the older version, it is to be emphasized that the older writer had no religious motives and is lacking in religious allusion.

<sup>11</sup> The reason why Saul is pursuing David is very naturally stated in ch. 24, viz. the gossip among Saul's retainers, evidently due to their envy of David's greater generalship.

more akin to the older stratum than is ch. 26. We note the following:

1) **אֲנָשִׁי** 'warriors,' or, as just intimated, 'fighting companions.' This is a favorite term in the older version (usually with *waw copul.*). It is not found in the later narrative. In ch. 24 it appears four times, and in other portions of the older version twenty-four times. If ch. 26 belonged to the older stratum, we should expect to find **אֲנָשִׁי** in vss. 5. 13, surely in vs. 25. The last verse reads: "and David [after his conversation with Saul] went on his way." David, after his flight from Saul, is never described as going alone, but always as going with "his men." Cf. 1 Sam. 2423 with 1827 2520 2911, etc.

2) **גַּמַּל** 'to deal well or ill with,' with double accusative, 2418 2 Sam. 1937 'to deal well with.' ('To deal evil with,' Gen. 5015. 17 E). Not again in the historical books.

3) **חָלִילָה** 'absit,' with following **אִם** and a finite verb, only in 1445 247 2 Sam. 2020 and Job 275. This form of oath is usually construed with **ל** of the person and **מִן** with the infinitive. This is the construction in 2611.

4) **מִתְּכַלֵּב** only in 2415 2 Sam. 98 and 169. Löhr disposes of the fact that this phrase appears only three times in the Old Testament, and each time in the older version under review, as "gewiss zufällig"; and Cheyne sees in it the spectre of a Calebite.

5) **בְּלֵט** 'in secret,' only in 1822 245, and Ruth 37.

6) **מִצְדָּה** 'high fortress,' 'stronghold,' 221 (see Buhl) 4. 5 241. 23 2 Sam. 517 2314 (also in vs. 13, Kittel). Elsewhere only in Job 3928. Leaving ch. 24 out of the account entirely, we find David during his flight always on the hilltops. Even had he gone down into the valley, as ch. 26 relates, we should expect him to return, as ch. 24 states, to the hills, where we find him later, and not merely to go on his way, as 2625 says.

7) **קָוַל** with **נָשָׂא** 'he lifted up his voice and wept,' 2417 302 2 Sam. 332; plural, 1 Sam. 114 and 2 Sam. 1336. This phrase is very seldom found — only six times.

8) **אִמִּים אֲרָצָה** and **וַיִּשְׁתַּחֲוֶי** always joined with **קָדַד**



he stooped with his face to the ground and bowed himself.' This phrase is found only in the Jahvist document and in the older stratum of the books of Samuel (in Samuel five times), excepting a few times in the Chronicler.<sup>12</sup>

9) וישפטי מִיָּד 'may he do justice unto me and deliver me out of thy hand,' 24:16 25:39 2 Sam. 18:19 and 31. Budde and Nowack both regard this as a J phrase.

So much for the verbal similarity between ch. 24 and the older stratum. A few expressions which are found in ch. 26 and only in the younger version should be noted. יָקָר 18:30 26:21; אֶל יָפֹל 26:20 17:32; especially מִעֵנָל 'a part of a camp,' 17:20 26:5. 7; and מִרְאשֹׁת 26:7. 11. 12. 16 and 19:13. 16. This last expression is elsewhere found only in E: Gen. 28:11. 18, and in 1 Kings 19:6 and Jer. 13:18.

The story of the witch of Endor (1 Sam. 28:4-25) offers another occasion for debate.<sup>13</sup> Almost every critic attributes this narration to the hand which wrote ch. 15 (the rejection of Saul by Samuel).<sup>14</sup> Wellhausen suggests that as God called Saul to the throne, but was disappointed in him, a rejection of the king was necessary to complete the story.<sup>15</sup> This rejection in the older version can only be found in ch. 28. And the rejection here is entirely in harmony with the older narrative. Saul is chosen and anointed by Samuel, the spirit of God departs from Saul, it remains only for the

<sup>12</sup> Budde regards this fact as strong evidence for relating the older stratum in the books of Samuel with the J document of the Hexateuch. For our purpose this phrase must therefore be considered as adding strongly to the probable earlier origin of ch. 24.

<sup>13</sup> This account is regarded by only Budde and Kittel as part of the earlier stratum.

<sup>14</sup> Why should we expect two rejections of Saul by Samuel in the same document?

<sup>15</sup> Wellhausen finds this rejection begun in ch. 15 [how about 13:7b-15a?] and ended in ch. 28. But ch. 15, in spite of vs. 31, shows that Saul, so far as the later version is concerned, was definitely and finally rejected by Samuel. Cf. vss. 23. 28. 34. 35. Wellhausen asks for only one rejection, but if he regards ch. 28 as part of the later stratum, he will have two rejections (or even three, for 13:7b-15a belongs to the later narrative) to account for. Again the Saul in ch. 15 is not the Saul of the older version appointed by God, but the king of the younger stratum whom the people demanded, cf. 10:20 ff.

writer to bring about Saul's rejection. This he ingeniously contrives in the witch story.<sup>16</sup>

There is also literary ground for regarding 284-25 as belonging to the older account. Note especially:

1) **וַעַק בְּקוֹל גְּדוֹל** in 28<sup>12</sup> and 2 Sam. 19<sup>5</sup>. Elsewhere only in Ezekiel 11<sup>13</sup> and Neh. 9<sup>4</sup>.

2) **לֹשׁ** in connection with **לִקַּח** only in 28<sup>24</sup> and 2 Sam. 13<sup>8</sup>. The significance of this phrase is not the words used (for doubtless there were no other words to use), but the similarity of the incidents. See below under numbers 4, 6, and 7.

3) **וַיֹּאמֶר לֹא אֲכַל** only found in 28<sup>23</sup> and 2 Sam. 13<sup>9</sup>.

4) **מַעֲיִל** 18<sup>4</sup> 24<sup>5</sup>. 12 28<sup>14</sup> and 2 Sam. 13<sup>18</sup>. Also in 1 Sam. 21<sup>9</sup> and 15<sup>27</sup>.

5) **הִגִּישׁ לוֹ** with **אֲכַל** only in 28<sup>25</sup> and 2 Sam. 13<sup>11</sup>.

6) **פָּרַע** 'to entreat with,' 'to request,' with **ב**, 28<sup>23</sup> 2 Sam. 13<sup>25</sup>. 27. Elsewhere only in 2 Kings 5<sup>23</sup>. (See number 79 in the table of words and phrases.)<sup>17</sup>

7) **קָדַד** (see number 8 in ch. 24 above).

8) **וַיִּקָּם מִהָאָרֶץ**. This phrase appears only in 28<sup>23</sup> and 2 Sam. 12<sup>20</sup>, describing in one place the condition of Saul and in the other that of David. Here again the similarity of description is most striking.

9) **שָׁאַל** 'to ask God' with **לֹא עֲנָה**, only in 14<sup>37</sup> and 28<sup>6</sup>. Budde says this verse (28<sup>6</sup>) finds its only parallel in content and expression in 14<sup>37</sup>.

10) **שִׁפְחוֹתָךְ**, as a humble reference to oneself, 25<sup>27</sup> 28<sup>21</sup>. 22 2 Sam. 14<sup>7</sup>. 12. 15. 17. 19. Elsewhere only three times.

These resemblances of style, together with the other reasons given, seem to me sufficient to justify regarding 284-25 as a part of the older account.<sup>18</sup>

<sup>16</sup> The writer who sent Saul to Samuel when he was in distress over his father's lost asses, would also be likely to send Saul to the same Samuel (even by the means of witchcraft) on the eve of the king's imminent downfall before the Philistines.

<sup>17</sup> The whole incident of the witch preparing the food in ch. 28 is strikingly like that of Tamar in 2 Sam. 13.

<sup>18</sup> 2 Sam. 1 is not included in the older stratum by Stade, Wellhausen, and H. P. Smith. One expects some account telling how David learned of Saul's death. This account is given in vss. 1-4. Vss. 11-12 and 17-27 naturally follow.

## II

So much for the more debated questions as to what the older divisions should include. As to their unity, while much has been said against and something for it, there has been no detailed presentation of either view.<sup>19</sup> We offer the following points in favor of single authorship :

1. That there is a continuity of subject-matter has never been questioned. The writers on the history of Israel use all the facts narrated as though coming from one source. The author was writing a history of David. This explains why David, after once he comes upon the scene, is the real hero and why Saul is relegated to the background. This also disposes of the objection to the unity that *division one* is written

Vss. 5-10 are properly rejected because they contradict the account of Saul's death as given in 1 Sam. 31:4 ff. (part of the older narrative); and vss. 13-16, because they are not in harmony with 2 Sam. 4:10 (an undisputed part of the older narrative). In vs. 13 David is represented as asking the young man who brought the news of Saul's death, from whence he came, as though he had just finished his speech reported in vss. 5-10, whereas in fact vss. 11-12 tell us that David, on hearing of Saul's fate, mourned and fasted with his men until evening.

<sup>19</sup> The status of opinion is about as follows: (1) Stade (*Geschichte*, pp. 72, 219, and 267, note 3) and Wellhausen (*Proleg.*<sup>5</sup> p. 264 f. and in Bleek's *Einleitung*<sup>4</sup>, pp. 214, 224, and 230 f.) regard the three divisions as distinct in authorship. Kuenen and Cornill come to about the same conclusion, although the latter in the 5th edition of his *Einleitung* sees no reason why the second and third divisions could not have been written by one man. (2) Kittel (*Geschichte*, p. 28) and Kautzsch (*Abriss*, p. 211) are of the opinion that the first two divisions are from the same pen. Baudissin says this is possible, but despairs of proof. (3) Driver (*Introduction*<sup>7</sup>, p. 173) and Cornill (as above) think that the second and third divisions might be the work of one author. Kamphausen, in Kautzsch's *Altes Testament*, and Kautzsch in his *Abriss*, designate the first two chapters of 1 Kings as a part of the second division, instead of uniting them with division three (as is usually done). Two chapters of the third division, therefore, are thus attributed to the author of division two. (4) Nowack (*Kommentar*, pp. xxi-xxiii and xxvii), H. P. Smith (*Commentary*), and Löhr (*Kommentar*) regard the three divisions as the work of one writer. Smith and Löhr are pronounced in their views, but the former gives no reasons therefor, and the latter but few. Löhr says the three divisions present "eine aus einer Feder stammende Darstellung der Geschichte David's." Smith says this author wrote "soon after the death of Solomon."

from a standpoint favorable to Saul, *division two* favorable to David and against Saul, and *division three* not especially favorable to David, and that therefore each division must have been the work of a different writer. As we shall show later, the writer is especially interested in personalities. This accounts for the fact that in the first division, before anything of David can be known, the writer is so well disposed to Saul. It is to be noted also that Saul's weaknesses are no more relentlessly described in the second division than are David's in the third. A manifest desire on the part of the author is evident to give only the facts, whether the hero of Israel or its first king suffer thereunder.

2. There is a marked similarity of style, and a decided taste on the part of the author for certain incidents and characteristics. This similarity of style and taste is noticeable in the following points:

1) In the vivid and dramatic, often poetic, narration of events and conversation.<sup>20</sup> The use of dialogue is often resorted to.<sup>21</sup> Note, for instance, the description of Saul and his servant as they seek the asses (1 Sam. 93ff.); or of David as he determines to avenge himself for Nabal's insult, and Abigail's soothing influence upon him (1 Sam. 25); or the conversation between David and Barzillai (2 Sam. 1932-39) which presents David's nobility in such striking light. These events are described as if historical, and show the fine feeling of the author for the picturesque and his consummate skill in rendering it.

Note also the manner in which Saul's slaying of his oxen is described (1 Sam. 115); or Jonathan's scaling of the height of Michmash with his armor-bearer (141-15); or the thrilling table scene between Saul and Jonathan when

<sup>20</sup> Klostermann (*Kommentar*, p. xxxii) is so impressed with this fact that he is tempted to name the author of the third division.

<sup>21</sup> Löhr refers to 1 Sam. 10 and 20 and 2 Sam. 36ff. 12. 13, and quotes Wellhausen (*Composition*<sup>2</sup>, p. 262) as saying that the conversation in these chapters is dramatically reproduced. Wellhausen, however, is speaking only of 2 Sam. 9-1 Kings 2 (*i.e.* only of the third division of the older stratum). His remarks cannot be used as an opinion in favor of single authorship.

Saul decrees David's death (20<sup>27</sup> ff.); or the shooting of the arrow to tell David of his danger (20<sup>35-39</sup>); or the disastrous meeting of Abner and Asahel (2 Sam. 2<sup>19</sup>); or the story of David and Uriah (11<sup>7</sup> ff.); of Amnon and Tamar (ch. 13); or the attitude of David when Bathsheba's child lies dying, and after David hears of its death (12<sup>15</sup> ff.); or his distress over the fate of Absalom (18<sup>24</sup> f.).

2) In the predilection for detail. The animals which have strayed are asses, the maidens are met outside of the village, Samuel is in the act of passing through the village gate, Saul is provided with a bed upon the roof, it is his uncle who asks him a question, he is just returning from the field when the messengers of Jabesh arrive, etc. Similar statement of detail might easily be multiplied.

3) In the fulness of explanation and conversation. The speakers are so eager for utterance that their lips can hardly move rapidly enough. Note, for example, how the maidens overwhelm Saul and his servant with explanations when they ask, "Is the seer at home?" (9<sup>12</sup> f.); or the reason Samuel gives Saul (10<sup>2</sup> LXX) for anointing him king; or the instruction David gives his men when he sends them to Nabal (25<sup>5</sup> f.); or that of Joab as he sends a messenger to tell David of Uriah's death (2 Sam. 11<sup>18</sup> f.); or Abigail's plea before David (1 Sam. 25<sup>23</sup> f.); or the conversation of David with the woman of Tekoa (2 Sam. 14<sup>4</sup> f.) or with Barzillai (19<sup>34</sup> f.); or the words of Jonathan to Adonijah when he informs him of Solomon's coronation (1 Kings 1<sup>43</sup> f.).

4) In the instant readiness of Saul's and David's retainers to answer any question or carry out any suggestion. In 1 Sam. 16<sup>15</sup> ff. Saul's men immediately know of a musician who can dispel Saul's gloom; in 28<sup>7</sup> ff. they are quick to give information as to where a woman with a "familiar spirit" is to be found; in 2 Sam. 9 a servant steps forth at once to tell David whether an heir of Saul is still alive; and in 1 Kings 1<sup>1</sup> ff. it is David's servants who suggest that a damsel be procured to minister unto the king.

5) In the resemblance between the witch story (1 Sam. 28) and the narration of David's sorrow for Bathsheba's child

(2 Sam. 12<sup>16</sup> ff.) where the fear of Saul in one case, and the guilty conscience of David in the other, are described in a noticeably similar way. Also, as already noted, in the similar descriptions of the woman in 1 Sam. 28 and of Tamar preparing and serving food in 2 Sam. 13, which are conspicuously alike both as to vocabulary and phraseology.

6) In the use of **בן ישי** in 1 Sam. 20<sup>27.30</sup> 22<sup>7.9.13</sup> 25<sup>10</sup> and of **בני צרויה** in a contemptuous sense in 2 Sam. 33<sup>9</sup> 19<sup>23</sup>. Also of **מר נפש** in 1 Sam. 22<sup>2</sup> and 2 Sam. 17<sup>8</sup>.

7) In the particular statements of 1 Sam. 10<sup>4</sup> (cf. 10<sup>27</sup>, a gloss) 16<sup>20</sup> 2 Sam. 16<sup>1</sup> and 17<sup>27</sup> ff. that the king may not be approached except with a present; and also of 1 Sam. 9<sup>8</sup> (perhaps also in 25<sup>14</sup>) 2 Sam. 9<sup>2.10</sup> f. and 16<sup>1</sup> ff. that a slave might hold property. The repeated references to the use of the oracle before a battle (14<sup>18.36</sup> LXX 22<sup>13</sup> 23<sup>9</sup> 28<sup>15</sup> 30<sup>8</sup> and 2 Sam. 5<sup>19</sup>) and the review of the troops (1 Sam. 29<sup>2</sup> 2 Sam. 15<sup>18</sup> and 18<sup>4</sup>) are also noteworthy similarities. Furthermore David's weakness as described in 1 Sam. 25<sup>22.34</sup> 30<sup>17</sup> ff. and 2 Sam. 11, and the murderous assaults of Joab so similarly narrated in 2 Sam. 32<sup>7</sup> and 20<sup>9</sup> argue strongly for single authorship.<sup>22</sup>

8) In the interest which the author displays in the persons of his narrative.<sup>23</sup> The reader, with no great effort of imagination, sees the heroes in relation to their deeds as a portrait in relation to its frame. One seems to be reading biography rather than history. This is true of the lesser as well as of the greater characters: of Hushai and Ahitophel as well as of Nathan; of Tamar as well as of Abigail and Bathsheba; of Uriah and Nabal as well as of Amnon or Absalom; of Amasa and Joab and Jonathan as well as of Saul and David. The reader is made acquainted with these persons, and comes to understand what is to be expected of

<sup>22</sup> In this connection Budde may also be quoted (*Richter und Samuel*, p. 274): "No less is it one and the same David who in 1 Sam. 30 sends presents to the tribes and families in Judæa, and in 2 Sam. 2 expresses his sorrow to the inhabitants of Jabesh, and in 2 Sam. 10 carries favor with the new king of Ammon, and much later in 2 Sam. 19 knows how to allure and tame his own tribe of Judah."

<sup>23</sup> Löhr also makes mention of this fact.

them. Thus, to mention only one incident, the anger of Saul at the table when he discovered that Jonathan had tricked him in regard to David (1 Sam. 20) reminds the reader immediately of the incident recorded in 1 Sam. 11 when he is similarly seized with anger on hearing of the indignity with which Nahash threatened the Jabeshites.

9) For similarities in style and taste it is also interesting to compare the incident of the wise woman of Tekoa (2 Sam. 14), who alone is able to reason with David, and the introduction of Abigail, "full of discretion" (1 Sam. 25) to appease David's anger and hold his hands from wholesale murder. Again, in 1 Kings 11 ff., it is a woman, Bathsheba, who is brought forward to keep David true to his promise. It is a woman, also, to whom Saul turns in the moment of his direst need (1 Sam. 28); likewise is it a woman who in 2 Sam. 20<sup>16</sup> intercedes for her city and calls Joab from his work of destruction. Budde ascribes all these notices of female intuition and tact to one writer, "dem unübertrefflichen Meister weiblicher Seelenkunde" (*Kommentar*, p. 264). This writer did not hesitate to record David's predilection for beautiful women, as is shown in the Abigail, Bathsheba, and Abishag incidents.

3. Finally, the vocabulary and phraseology of the older stratum argue strongly for one author. As no comparative study of the vocabulary and phraseology of the older account has been made,<sup>24</sup> a tabular view is presented at the

<sup>24</sup> Löhr refers to the characteristic words and phrases to be found tabulated in the first edition of Cornill's *Einleitung* and in Driver's *Introduction*. Neither in his first nor in any subsequent edition does Cornill give a collection of such words and phrases; in fact, he does not even refer to any. Driver has two tabulations of words. The *first* consists of eleven words, which, however, are not characteristic for the older stratum alone, but for the books of Samuel and Kings in general. Concerning these Driver expressly says that their use "does not imply necessarily identity of author" (p. 184). One of these eleven words, נָגִיד, appears prominently for the first time in the older stratum. In the *second* tabulation Driver presents twelve words which again are not characteristic for the older account especially, but "are peculiar, or nearly so, to 1 and 2 Samuel" (p. 185). Of these only four are peculiar to the older stratum: (1) וְלֹא שָׁנָה לִי (i.e. 'one blow would be sufficient') found in 26<sub>8</sub> (a chapter which Löhr counts with the older version)

close of this article. This tabulation can, of course, have only corroborative value. As Driver says, "Expressions which, if they stood alone, would have no appreciable weight, may help to support an inference, when they are combined with others pointing in the same direction" (*Introduction*<sup>7</sup>, p. 177). It will at least serve a negative purpose, viz. to show that an objection to the unity of the older version on purely linguistic grounds is untenable. Its positive worth, also, is not to be depreciated, for on comparison with similar vocabularies which have been made in connection with the documentary criticism of the Hexateuch and the Book of Isaiah, there is as marked a similarity to be noted in the literary composition of the older Saul-David narrative as there is in the Jahvist or Elohist documents, or in first or second Isaiah. If it is proper to speak of a J and of an E vocabulary, as is commonly done, it is equally proper to speak of a vocabulary peculiar to the writer of the older version of the history of Saul and David.<sup>25</sup>

and 2 Sam. 20<sup>10</sup> †; (2) the comparison with the angel of God, which appears in the Old Testament only in 1 Sam. 29<sup>9</sup> 2 Sam. 14<sup>17, 20</sup> 19<sup>27</sup>; (3) חַמֵּשׁ 2 Sam. 2<sup>23</sup> 3<sup>27</sup> 4<sup>6</sup> (not in LXX) and 20<sup>10</sup> †; (4) בָּרָה 'eating,' הַבָּרָה with double acc. 'to give an invalid to eat,' בְּרִיָּה 'food given to an invalid,' 2 Sam. 3<sup>35</sup> 12<sup>17</sup> 13<sup>5-7, 10</sup>.

<sup>25</sup> In another place (*Über die Verwandtschaft S + Da + Je [i.e. the older Saul-David narrative] und des jahvistischen Geschichtswerks*, Berlin, 1904) I have attempted to show that a close relationship of the older Saul-David narrative to the Jahvist document, so far as vocabulary and phraseology are concerned, is not to be dogmatically asserted. J words and phrases are often found in the older Saul-David version, but they are found just as often in the younger strata of the Books of Samuel. E words, also, are frequently found in the older version. Thus the use of the verbal suffix (J) as against the use of the *nota acc.* with suffix (E) is found in the younger version almost as often as in the older. עָרָה (J 17 times, as against E 8 times and D 3 times) is used in the older version 43 times, in the younger 34. שָׁפַחַה (J) as against אָמַה (E) is found frequently in both the older and younger versions, while אָמַה (E) is used 13 times in the older version (supposedly J) and only twice in the younger. יָשׁ (J) is used more often in the younger than in the older version. יָלַד (E) is used 11 times in 2 Sam. 12<sup>15ff.</sup> (part of the older version) as against נָשָׂר (J) once. כְּרִבְרִים הָאֵלֶּה (J) is found in the younger stratum, and כְּרִבְרִי הַזֶּה (also used by E) predominates in the older. עָקַר ("stehender Ausdruck bei J," Budde, *Urgeschichte*, p. 416) is not found in the older stratum, but appears in the younger.



## TABLE OF CHARACTERISTIC WORDS AND PHRASES

Abbreviations: S = the first division (Saul); Da = the second division (David); Je = the third division (David in Jerusalem); SS = the later account of Saul and Samuel in the Books of Samuel; Ephr. = the older account in 1 Samuel which Kautzsch designates as the "im Reiche Ephraim verfasste Erzählung," i.e. 41b-18a. 19-21 5 61-14. 16. 18b-71; D = the older and Dt the younger Deuteronomist; 1 Sam. is cited by mere chapter and verse; II = 2 Sam. † indicates that all the passages have been cited. The other abbreviations are familiar.

1. **אולי** with **יעשה** 146 S, II 1415 Je; elsewhere only in Jer. 212 and Hos. 87. Cf. **אולי יגיד לנו** 96 S; also II 1612 Je.
2. **אור** of the eyes, 1427. 29 S, impersonal **לכם ואור** 2910 Da, **ואר להם** II 232 Da. Elsewhere the Qal is used only in Gen. 443a E, Is. 601 Prov. 418.
3. **אור הבקר** 1436 S, 2522. 34. 36 Da, II 1722 Je; elsewhere only Jud. 162 and 2 Kings 79.
4. **כאחר** as a form of comparison, II 218 Da, 620 911 1313 Je (also 1736 SS); Gen. 322 4916 all J; Jud. 167. 11 1711 1 Kings 192 2213. Elsewhere in Ezek., Ob., Ps., Job, and 2 Chr. each once.
5. **איש גדול מאד** 'rich,' 'geradezu reich,' 252 Da, II 1933 Je, elsewhere only in Ex. 113 E. Cf. **איש חכם מאד** II 133 Je.
6. **אנשי** cf. on ch. 24 above.
7. **איש לאהליו** always at the end of the sentence, 132 S, II 1817 199 201. 22 (before Athnach) Je; elsewhere only Jud. 78 1 Sam. 410 Eph. (both before Zaqephqaton), and in 2 Kings and 2 Chr. each once. **איש לביתו** appears in 1 Sam. 1025 redac., but also in II 619 Je, Jud. 208, in the Chronicler three times, 1 Kings

**לבב** (instead of **לב**, J), which does not appear in J (Strack, *Einleitung*) is found 5 times in the older version. Of 34 other recognized E words, 25 appear *only* in the older stratum. Numerous other instances of J words in the younger and of E words in the older stratum are noticed. It seems to me more exact to regard the earlier Saul-David account as older than the J document. That both J and E words and phrases are found in this writing is natural: the author was simply drawing on the general stock of Hebrew words as the J and E and D and Isaian writers did later.

- twice and Hagg. 19. **איש לדרכו** 1 Kings 149 Je, **א' לעירו** 1 Sam. 822 SS.
8. **וכל הארץ** metaphorically in reference to the people, 1425a S (the phrase remains even although the verse is otherwise emended, cf. Wellhausen, *Text*, p. 91, and Budde, *Komm.*, p. 97), 2 Sam. 1523 Je; elsewhere only in Gen. 4157 E and 1 Sam. 1746 SS. H. P. Smith (p. 118) remarks, referring to 1425, that the phrase is impossible because **כל הא'** is never used as descriptive of "the people," and therefore, against Driver, *Text*, p. 85, also questions 2 Sam. 1523. Smith overlooks the use of **כל הא'** in Gen. 111 1931 both J.
  9. **אתמול** (inst. of **תמול**) adv. 'yesterday,' 1011 1421 S II 52 Da; elsewhere only 1 Sam. 47 Ephr. 197 SS and Ps. 904.
  10. **באש** Niph. 'to make oneself hated' 134 S, II 106 and 1621 Je. Not again in O. T. Hiph. 1 Sam. 2712 Da. Budde cites the Hiph. also Gen. 3430 J, Ex. 521 Je. Hiph. elsewhere infrequently.
  11. **בכה** with **נשא קול** 2417 304 II 332 Da, plur. 114 S, II 1336 Je. Elsewhere only in J Gen. 2738 2911 (cf. 452a); in E Gen. 2116 and pl. Jud. 24 212 Job 212.
  12. **בליעל** with **איש** 2525 3022 Da, II 167 201 Je; elsewhere only Prov. 1627. **בן בל'** only 1 Sam. 212 SS 1027 Redac. 2517 Da. **בת בל'** only 1 Sam. 116 SS.
  13. **בן מות** 2031 Da, II 125 Je (also 1 Sam. 2616 SS). Cf. **איש מ'** 2 Sam. 1929 1 Kings 226 Je †.
  14. **ברה** 'to give a mourner or invalid something to eat,' with double acc. Hiph. 2 Sam. 335 Da, 135 Je. Qal 1217 136. 10 Je. Not again in O. T.
  15. . . . **ברוך יהוה אשר** 2532. 39 Da, II 1828 1 Kings 148 Je; elsewhere only Ex. 1810 E, 1 Kings 815.56 (cf. 109), post-ex. 7 times.
  16. **לברך** 2514 Da, II 620 1 Kings 147 Gen. 2730a J, Num. 241 Je, Josh. 833 Dt, in Deut. 2712, and in 1 Chr. twice †.
  17. **בשר** without an object, II 120 410 Da, 1820 *bis*, 26 Je; elsewhere Isa. twice, Nah. and Ps. once each. With

- טוב only in 1 Kings 142 Je. Cf. Isa. 527. With the acc. of the person 'to rejoice because of good news,' 1 Sam. 319 Da, II 1819 Je †. 1 Sam. 417 has the ptep. (SS).
18. בכל נבול ישראל 113. 7 S, 271 Da, 1 Kings 13 Je; elsewhere only Jud. 1929 2 Sam. 215 2 Kings 1032 and 1 Chr. 2112. Without 'יש' in J, Ex. 1014. 19 and Jud. 1122†.
19. גבר 'to be stronger than,' 'to overreach,' with בן, II 123 Da (Ps. 654), with על 2 Sam. 1123 Je, and Gen. 4926 J †.
20. גמל cf. on ch. 24 above.
21. און with גלה 915 S, 202 228 bis, 17 Da; elsewhere only 2012. 13 (late redac.), II 727 Dt, Isa. 2214, and post-ex. 4 times. Budde (*Komm.* p. 62) says this phrase appears "gerade in unserer Quelle öfter, sonst selten." He cites 2012. 13 as in the "Quelle," whereas in *SBOT* he designates these two verses as a later addition.
22. הלאה in reference to space, 103 S, and 2022. 37 Da; elsewhere only in J Gen. 199, JE 3521, P Num. 172 3219, and in Jer. and Am. each once. In reference to time, 1 Sam. 189, and Lev. 2227 Num. 1523 both P, Ezek. twice, and Isa. once †.
23. הלך with רב 'constantly increasing,' 1419 S, II 1512 Je. Not again in O. T. Cf. II 510 Da, also II 324.
24. בקול גרול ועק cf. on ch. 28 above.
25. חגור 'girdle,' 184 Da, II 208 Je, Prov. 3124 †.
26. וְחִי before the noun, as a form of swearing, for emphasis, when the oath is made before a fellow being, with נפש and חי יי, only in 203 2526 Da, II 1111 (חי' = יי) 1521 Je, 2 Kings 22. 4. 6 Dt, and 430. Cf. 1755 SS.
27. חיל with בן 1432 S, 1817 II 27 2320 Da, 1328 1710, 1 Kings 152 Je; elsewhere only Deut. 318 Jud. 182 2 Kings 216, and post-ex. 4 times. איש חיל 3112 II 249 1 Kings 142, plur. II 1116, and otherwise often. With נבור 91 referring to Kish, 1618 to David. Elsewhere only Jud. 111 2 Kings 51, in Jer. once, post-ex. 22 times.
28. הלילה cf. on ch. 24 above.

29. חָלַק 'to divide among themselves' 30<sup>24</sup> Da, II 19<sup>30</sup> Je, post-ex. 3 times †. In other meaning seldom, cf. חָלַק 30<sup>24</sup> *bis*, II 201 and חָלְקָה II 14<sup>30</sup>. 31 23<sup>41</sup>. 12 (in the latter sense seldom).
30. חָמַם : חָמָם הַיּוֹם : חָמָם (כ) 11<sup>11</sup> S, II 45 Da, Gen. 181 J †.
31. חָמַשׁ II 223 32<sup>7</sup> Da, 20<sup>10</sup> Je; not elsewhere in O. T. (II 46 read with Wellh. (*Text*) and LXX וְחָמֵשׁ וְחָמֵשׁ and Gen. 47<sup>26</sup> read with Kittel and LXX לְפָרְעִיהָ (לְחָמֵשׁ)).
32. חָנָה with עָל 'to besiege a city' 11<sup>1</sup> S, II 12<sup>28</sup> Je, elsewhere 6 times.
33. חָרַב with אָבַל II 2<sup>26</sup> Da, 11<sup>25</sup> 18<sup>8</sup> Je, elsewhere only Deut. 32<sup>42</sup> Jer. 4 times, Isa. and Nah. twice.
34. חָרַב strengthened by מָאֵד 18<sup>8</sup>, II 38 Da, 13<sup>21</sup> Je; elsewhere only in J Gen. 45 34<sup>7</sup> and in P Num. 16<sup>15</sup>; without מָאֵד cf. Gen. 31<sup>36</sup> E and 1 Sam. 15<sup>11</sup> SS. וְיָחַר with אָף 11<sup>6</sup> (taken by Nowack as a gloss), 20<sup>30</sup> (LXX suggest מָאֵד after בִּיּוֹנָתָן), II 12<sup>5</sup> Je, and Num. 11<sup>10</sup> J.
35. חָרַפָּה 11<sup>2</sup> S, 25<sup>39</sup> Da, II 13<sup>13</sup> Je; elsewhere in J Gen. 34<sup>14</sup>, in E 30<sup>23</sup>, in JE Josh. 59, in the Prophets 26 times, post-ex. often, esp. in the Pss.
36. חָשַׁךְ 'to restrain' with acc. of the pers., II 18<sup>16</sup> Je, Isa. and Jer. each once, post-ex. 4 times †; with מִן 'to hold back from' 1 Sam. 25<sup>39</sup> Da; elsewhere only in E, Gen 20<sup>6</sup>, post-ex. twice.
37. טוֹב adv. 'it is well' 20<sup>7</sup>, II 31<sup>3</sup> Da, 1 Kings 21<sup>8</sup>. 38. 42 Je.
38. טָעַם 'to taste a little,' 14<sup>24</sup>. 29. 43 S, II 33<sup>5</sup> Da, Jon. 37 †; 'to relish,' II 19<sup>36</sup> Je, post-ex. 4 times †.
39. בִּיד with שָׁלַח 11<sup>7</sup> S, 16<sup>20</sup> Da, II 10<sup>2</sup> 11<sup>14</sup> 12<sup>25</sup> 1 Kings 22<sup>5</sup> Je, in J Gen. 38<sup>20</sup>, in JE Ex. 41<sup>3</sup>, in Dt. 2 Kings 17<sup>13</sup>, in Jer. once, post-ex. 7 times †. בִּיד with נָתַן יְהוָה appears often.
40. לִי with *nomen propr.* and וְיִיכָף עוֹר, always at the beginning of the sentence, 23<sup>4</sup>, II 22<sup>2</sup> Da, 18<sup>22</sup>, pl. 52<sup>2</sup> Je (II 61 according to Wellh., *Text*, p. 166 and LXX is to be read יִיאָכֵף). This phrase appears elsewhere only in J Gen. 18<sup>29</sup>, in Jud. 9<sup>37</sup> Ps. 78<sup>17</sup> (without *nomen propr.*). Cf. Num. 22<sup>15</sup> JE, Jud. 11<sup>14</sup>, and 1 Sam. 36 SS.

41. ירר interrog., 1437 S, 2311 3015 Da †, used in the first two passages in connection with asking of God.
42. ירה Hiph. 'to throw the arrow,' 2020. 36 *bis* Da, II 1120 Je ; 2 Kings 1932 = Isa. 3733 †.
43. ישר metaphor. 'to be satisfying,' 'pleasing,' only in the connection ישר בעיני. Thus in Num. 2327 E, Jud. 143. 7 1 Kings 912 Jer. 184 275. In S, Da, and Je, however, הרבר is always placed between ישר and בעיני, 1 Sam. 1820. 26 2 Sam. 174 (thus also 1 Chr. 134 2 Chr. 304). ישר בעיני does not appear elsewhere in the O. T.
44. יתר העם 132 S, II 1010 1228 Je, Jud. 76, post-ex. 8 times †. Accord. to LXX this phrase appeared also in 1 Sam. 1315 S.
45. כבה Pi. metaphor. 'to extinguish,' 2 Sam. 147 Je ('to blot out a family name'), 2117 'to extinguish the light of Israel' (*i.e.* David). In this metaphor. use the phrase occurs in the Prophets 6 times and in Cant. once.
46. כי as mark of the apodosis with לולא II 227 Da, with 197 (cf. 524) Je, Koenig (*Syntax*, paragraph 415 o) marks 2 Sam. 227 197 and Job 1115 with †; cf. עתה 1430 after לו, and *Gesen.-Kautzsch*, par. 159 *ee.* אף כי 1430 S (the text of 216 is corrupt), II 411 Da, 1611 Je, in J Gen. 31, pre-ex. 7 times and post-ex. 13 times. כי הלוא 2030, II 226 338 Da, 1328 1923 1 Kings 111 Je (1 Sam. 101 is to be read according to LXX, cf. Wellh., *Text*, p. 72). Elsewhere only Jud. 1511. כי ראה 136 S, II 1014 1723 Je ; cf. Jud. 2041 1 Kings 328 and Esth. 77 †.
47. כרב מת cf. on ch. 24 above.
48. כלי as weapons of armament always with נשא 141. 6 f. 12-14. 17 S, 314-6, pl. 1621, II 2337 Da, 1815 Je. This phrase appears elsewhere only in Jud. 954 and in 1 Chr. three times.
49. לב with שם 920 S, 2525 Da, II 183 *bis*, 1920 Je ; elsewhere only Ex. 921 Je, Isa. 3 times, Ezek. twice, Jer. and Zach. each once, post-ex. 6 times. לבב with שם Deut. 1118 3246 1 Sam. 2113 (later add.) and in Hagg.

- 4 times (Budde, *Komm.* p. 186, in 29<sup>10</sup>, with LXX, supplies שם לבב. On his theory that Da = J, he should have written לב, the J form, instead of לבב, which does not appear in J).
50. לוש cf. on ch. 28 above.
  51. למי 920 S, 30<sup>13</sup>, II 3<sup>12</sup> Da, 16<sup>19</sup> Je; elsewhere only Gen. 38<sup>25</sup> J, 32<sup>18</sup> *bis* E, Ex. 32<sup>24</sup> JE, in Isa. once and post-ex. 6 times.
  52. ויקה . . . וישלח II 3<sup>15</sup> Da, 9<sup>5</sup> 11<sup>4</sup> Je, Gen. 89 J, Jud. 15<sup>15</sup> 2 Kings 67 Jer. 37<sup>17</sup> †; cf. also Ezek. 83.
  53. מאר עד מאר increasing the absolute superlative sense, 11<sup>15</sup> S, 25<sup>36</sup>, II 2<sup>17</sup> Da, 1 Kings 14 Je, Gen. 27<sup>33</sup> f. E; post-ex. 11 times, although the later usage is usually מאר מאר and במאר מאר.
  54. למאות ולאלפים 29<sup>2</sup> Da, II 18<sup>4</sup> Je. † מאה as a military division is used only here and Nu. 31<sup>48</sup>. אלף with ל appears again only in 10<sup>19</sup> S.
  55. מאן see on ch. 28 above.
  56. מזה 25<sup>11</sup> 30<sup>13</sup>, II 13 Da, 15<sup>2</sup> Je. (II 1<sup>13</sup> is perhaps influenced by vs. 3.) Elsewhere only in Jud. 13<sup>6</sup> and post-ex. Gen. 168, Jon. and Job each once.
  57. מזה . . . מזה with מן 14<sup>4</sup> S, 23<sup>26</sup> Da, Ex. 25<sup>19</sup> 37<sup>8</sup> both P †; with על II 2<sup>13</sup> Da; cf. with אל 1 Sam. 17<sup>3</sup> SS.
  58. מלאך אלהים 29<sup>9</sup> Da, II 14<sup>17</sup>. 20 19<sup>28</sup> Je; again only in E (Gen. 21<sup>17</sup> 31<sup>11</sup> Ex. 14<sup>19a</sup>) and in Jud. 6<sup>20</sup> 13<sup>6</sup>. 9. מלאך יהוה does not appear in the Books of Samuel, with the exception of II 24<sup>16</sup>.
  59. מעיל see on ch. 28 above.
  60. מצא with יד 10<sup>7</sup> S, 25<sup>8</sup> Da, and Jud. 9<sup>33</sup> †; cf. Ps. 21<sup>9</sup> Koh. 9<sup>10</sup>. מצא חן 16<sup>22</sup> 20<sup>3</sup>. 29 25<sup>8</sup> 27<sup>5</sup> Da, II 14<sup>22</sup> 15<sup>25</sup> 16<sup>4</sup> Je (also 1 Sam. 11<sup>8</sup> SS). According to Holzinger and Strack חן מצא is a favorite expression of J.
  61. מצודה cf. on ch. 24 above.
  62. מר נפש 22<sup>2</sup> 30<sup>6</sup> Da, II 17<sup>8</sup> Je; elsewhere only 11<sup>0</sup> SS, Jud. 18<sup>23</sup>, Job 4 times, Isa., Ezek., and Prov. each once.
  63. משל see on ch. 24 above.
  64. נבל יין 10<sup>3</sup> S, 25<sup>18</sup> Da, II 16<sup>1</sup> Je, again only 12<sup>4</sup> SS; cf. Jer. 13<sup>12</sup> *bis*.

65. **הַנִּישָׁה הָאִפּוֹד** 1418 (according to LXX ; cf. Wellh., *Text*, p. 89, and others) S, 239 307 Da. Not again in O. T.
66. **נָגִיד** see above, p. 124, note 24.
67. **נָנָף** with **אֵת** and **יְהוָה** 2538 Da, II 1215 Je, Ex. 3235 JE, Jud. 2035, and 2 Chr. 1411 †.
68. **מִצֵּב** 'military post,' 1323 141. 4. 6. 11 f. 15 S, II 2314 Da. Not elsewhere in the O. T.
69. **נָקַם** with **אִיב** 1424 S, 1825 Da ; elsewhere only Josh. 1013 JE, Isa. 124, Ps. twice, Esther once.
70. **נִשָּׂא קוֹל** see above, no. 11, and on ch. 24.
71. **סָבַב** 'to turn around,' 'to draw near,' 2217. 18 Da, II 1815. 30 1 Kings 215 Je (cf. 2217. 18, II 1815, 'to draw near to kill' †).
72. **עָדַר** Niph. 'to find wanting,' 3019 Da, II 1722 Je ; elsewhere only Isa. 3 times, Zeph. once.
73. **הָעוֹן** 2524 Da, II 149 Je, in both places an admission of guilt ; elsewhere only Isa. 3 times.
74. **עָרַל** as a name of reproach for the Philistines, without **פְּלִשְׁתִּים** 146 S, 314, II 120 Jud. 1518 1 Chr. 104 †. With **פְּלִשְׁתִּים** 1726. 36 SS, Jud. 143 †.
75. **כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסִיף** 1444 S, 2522, II 39. 35 Da, 1914 1 Kings 223 Je. Elsewhere only 1 Sam. 317 SS, 1 Kings 2010 and 2 Kings 631. This phrase with **יְהוָה** instead of with **אֱלֹהִים** appears in 2013 (gloss) and Ru. 117.
76. **פָּנַע** with **ב** 'to fall upon one,' 'to kill,' 2217. 18 Da, 1 Kings 225. 29. 31 f. 34. 46 Je. Elsewhere only Ex. 53 JE, II 115 redac., Jud. 3 times.
77. **פִּוֵּץ** 'to spread out,' in reference to a crowd, 1111 1434 S, II 2022 Je, and Gen. 114 J †.
78. **פִּסְחָה** 'lame' II 56. 8 Da, 913 1927 Je ; elsewhere Isa. and Mal. twice, Lev., Deut., Jer., Job, and Prov. once each.
79. **פָּרַץ** see on ch. 28 above. Budde (*Komm.*) says that **פָּרַץ** in 2823 is the same form as **פָּצַר** and a characteristic word of J. **פָּצַר** appears Gen. 193. 9 3311 (all J) Jud. 197 2 Sam. 1325. 27 ; elsewhere only 2 Kings 217 516. 23.

80. מַצֵּד 'to the side of' 20<sup>25</sup> (cf. Ru. 21<sup>4</sup>) 23<sup>26</sup> Da, II 13<sup>34</sup> Je. See further Josh. 31<sup>6</sup> JE, 12<sup>9</sup> P, Ps. 91<sup>7</sup>. מַצֵּד elsewhere is used only in connection with the ark of Jahveh. Cf. also Ezek. 48. צֵד in 20<sup>20</sup> is perhaps to be stricken out, see Budde, *SBOT*, instead of reading a gen. without מִן as Buhl (*Handwörterbuch*) does.
81. צִוִּים 31<sup>13</sup>, II 11<sup>2</sup> Da, 12<sup>16</sup>. 21-23 Je; elsewhere only 7<sup>6</sup> Dt, Jud. 20<sup>26</sup> 1 Kings 21<sup>27</sup> Isa. twice, Jer. once, post-ex. 6 times.
82. צִפָּה 14<sup>16</sup> S, II 13<sup>34</sup> 18<sup>24-27</sup> 2 Kings 91<sup>7 f. 20</sup> †.
83. יָצַר לִי 30<sup>6</sup> Da, II 13<sup>2</sup> Je, Gen. 32<sup>8</sup> J, Jud. 21<sup>5</sup> 10<sup>9</sup> and Job 20<sup>22</sup> †. Cf. Buhl, *Handwörterbuch*, p. 715.
84. קָדַד see on ch. 24 above.
85. קֹוִם impv. asyndet. preceding another imperative to introduce a command 9<sup>3</sup> S, 23<sup>4</sup> Da, II 13<sup>15</sup> 19<sup>8</sup> Je, also 1 Sam. 16<sup>12</sup> SS. Cf. Holzinger, *Einleitung*, p. 187.
86. לִקְרֹאת . . . וְהָנָה 91<sup>4</sup> 10<sup>10</sup> S, 25<sup>20</sup> Da, II 15<sup>32</sup> 16<sup>1</sup> Je (in 10<sup>10</sup> and II 15<sup>32</sup> without the verb). Elsewhere Ex. 41<sup>4</sup> JE, Jud. 11<sup>34</sup> 14<sup>5</sup> 1 Kings 18<sup>7</sup> Prov. 7<sup>10</sup>.
87. הִקְרִיאוּם 91<sup>3</sup>. 22 S, 1 Kings 14<sup>1</sup>. 49 Je.
88. רוּשׁ 18<sup>23</sup> Da, II 12<sup>1</sup>. 3 f. Je; Koh. and Ps. and Prov. †
89. שָׁחַק Pi. 'to dance with song and harp-playing' 18<sup>7</sup> Da, II 6<sup>5</sup>. 21 Je, 1 Chr. 13<sup>8</sup> 15<sup>29</sup>. See Jer. 30<sup>19</sup> 31<sup>4</sup>.
90. שָׁעֲרָה only 7 times in the O. T. In the expression "not a hair shall fall to the ground," only 14<sup>35</sup> S, II 14<sup>11</sup> 1 Kings 15<sup>2</sup> Je.
91. שָׁאב 'to draw water' (with the acc. מַיִם), 91<sup>1</sup> S, II 23<sup>16</sup> Da, Gen. 24<sup>13</sup> J, Deut. 29<sup>10</sup>, Josh. 9<sup>21</sup> P, 1 Sam. 7<sup>6</sup> Dt, in Isa. and Nah. each once, post-ex. twice.
92. שָׂאֵל see on ch. 28 above.
93. שִׁפְחָתְךָ see on ch. 28 above.
94. שִׁפְט מִיָּד see on ch. 24 above.

From the foregoing study more or less characteristic words and phrases are found as follows :

Peculiar to S and Da, nos. 2, 21, 22, 30, 41, 57, 60, 63, 65, 68, 69, 74, 91.



Peculiar to S and Je, nos. 1, 7-9, 23, 32, 44, 77, 82, 87.

Peculiar to Da and Je, nos. 4-6, 12-17, 19, 20, 24-26, 28, 29, 31, 33, 34, 36, 40, 42, 43, 45, 47, 50, 52, 54, 56, 58, 59, 61, 62, 67, 71-73, 76, 78-81, 83, 84, 88, 89, 93, 94.

Peculiar to S, Da, and Je, nos. 3, 10, 11, 18, 27, 35, 38, 39, 46, 48, 49, 51, 53, 64, 66, 70, 75, 85, 86, 90, 92.

The large number of similarities in Da and Je is of course to be accounted for on the ground that these two divisions are so much larger in content than either S and Da or S and Je.